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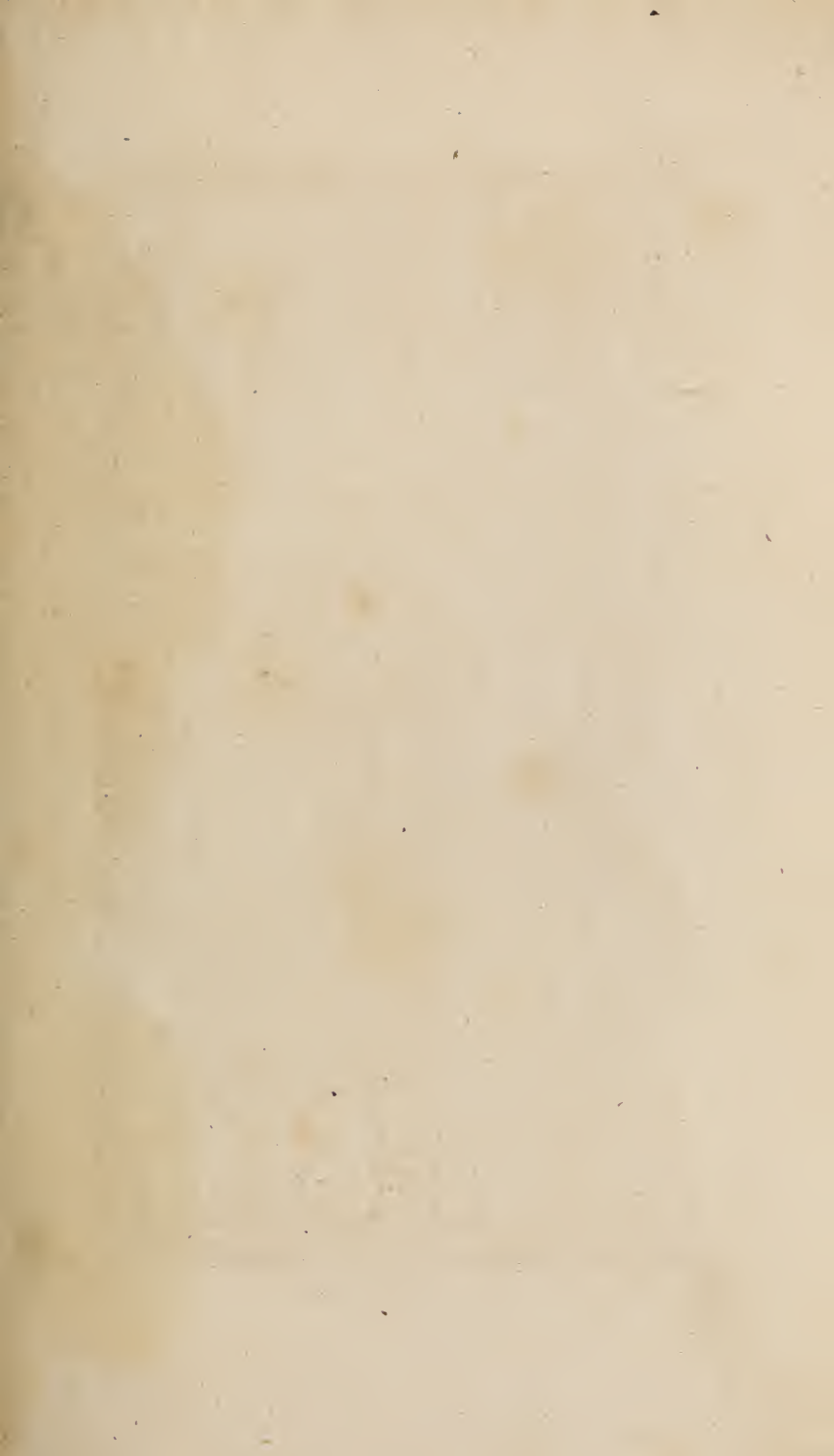
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THE  
**Jewish Expositor,**  
 AND  
 FRIEND OF ISRAEL.

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AUGUST, 1816.

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ON THE SAMARITANS.

[Concluded from page 250.]

It is well known that the Samaritans, as well as the Jews, expect the coming of a prophet who is to deliver them from oppression, re-establish their law, and subject all other nations to their dominion; and that they ground their expectation of this prophet on these words of God to Moses, "I will raise up a prophet, like unto thee, of thy brethren."

This prophet they call **השחב** HASCHAB, or, according to the Samaritan dialect, **התחב** HATHAB, a word of which no explanation has as yet been given that is at all probable. But so far from applying to the coming of the Messiah the well-known prophecy of Jacob, that the sceptre shall not depart from Judah until *Shiloh* come, they believe that this word, whose meaning has so much puzzled critics and commentators, is meant to designate a certain personage, an enemy to the true religion,

who has seduced the nations, and turned them from obedience to the law.

This personage, if we can give any credit to some writings of the Samaritans that have reached us, is Solomon; an interpretation which, considering their gross ignorance of history, need not surprise us. According to a conjecture, more ingenious, perhaps, than solid, of M. Bruns, it should be Jesus Christ. But however this may be, it was thought proper to interrogate Salameh on these two points of his belief, and I here subjoin his replies, in which he evades the use of the word *Messiah*.

"What you remark to us on the subject of the prophet *Hathab*, is exactly as you say; Jehovah said to Moses, *I will raise up, of your brethren, a prophet like unto thee.*\* There is a great mystery in regard to *Hathab* who is yet to come,

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\* This and the above reference to Deut. xviii. 15, are scarcely correct. See that text. Tr.

and who will manifest his spirit. We shall be happy when he comes. As to what you say of *Shiloh*, the same is our opinion; he hated the law of Moses."

To the question, How the Samaritans pronounce the word *Shiloh*, no answer has been returned. But in a postscript to his last reply, Salameh resumes the subject of the Messiah, and thus expresses himself: "In regard to what you say respecting the prophet of whom Jehovah spoke by Moses, know that we have certain distinguishing marks by which we shall know him when he appears. We know his name, agreeably to what is maintained by the Rabbins." This I understand to mean that the name of *Messiah* משיח, is known by the Samaritans. But they shew a reluctance to explain themselves on this point, always using something enigmatical when they have occasion to touch on the subject, as may be seen by a passage in one of their letters to their brethren in England, where they express this name by writing only its first letter, מ. Nor, indeed, is it to be wondered at that they entertain prejudices against this name, which they could receive only from the Jews, for it is not to be found in the Pentateuch.

*Of their priests, or the ministers of religion.*

The Samaritans have long boasted of their having a descendent of the family of Aaron at the head of their religion.

But now they admit that the race of Aaron has been extinct among them for these hundred and fifty years, and that the high-priesthood is now filled by merely a descendent of Levi.

They acknowledge all the rights and privileges that are given by the law to the high-priest, whom they call in Hebrew הכהן הגדול, *Haccohen Haggadol*, and in Arabic, *Alréis Aldjélil*, or the most illustrious.

Salameh, to whom we are indebted for the correspondence of which I have here given an extract, now enjoys this dignity, and takes the title of *Pretre Levite*.

*Of their marriages;—of polygamy;—of divorce; and of marrying the brother's widow.*

Various questions were proposed to the Samaritans on the subject of marriage, polygamy, and divorce. The substance of their replies is, that they religiously abstain from contracting marriages within the degrees prohibited by the law; but they specify none of these in particular. They reject all conjugal unions with the Jews: they practise divorce in conformity to the law; but their reply specifies none of the legitimate causes of divorce, contenting themselves with expressing them in the terms used in the book of Deuteronomy, because *he hath found some uncleanness in her*, and in a sense respecting which commentators are not agreed.

The reply on the subject of polygamy is very obscure. One might be led to conclude from their former letters, that it was entirely prohibited. But if I rightly understand Salameh's reply, a Samaritan may at first marry two wives, and cohabit with them, so long as both these shall live; but if one of them happen to die before him, he is not at liberty to fill her place with another. Should he lose both, he may marry again as often as he shall become a widower; but he is not again allowed to have more than one wife at a time.

As to the law which requires a man to marry the widow of his brother who has died without children, Salameh's reply is very remarkable, for it maintains, agreeably no doubt to the interpretation which the Samaritans have put upon this law, that the word *brother* is not here meant to express any degree of parentage, but is to be understood in a metaphorical sense, and signifies merely a man united by the same faith and the same religion, a *co-religionaire*, if I may so express myself.

*Of the marks which distinguish the Samaritans from the Jews.*

I decline entering into a detail of all that is contained in the two replies of the Samaritans to the queries put to them by M. Gregoire and myself. I say nothing here of various matters that seem to be of little importance, or to afford no new information, as what re-

lates to the celebration of the sabbath, and the feasts, circumcision, the legal impurities, the טטפות, *totafot*, or phylacteries; the ציצית, *sisiot*, or fringes; holy water prepared with the ashes of a red heifer; the education of children; inheritances; the impositions which the Samaritans pay; the professions which they exercise: passing over these and such like things, I proceed to take notice of some of the leading marks which distinguish the Samaritans from the Jews, as specified by Salameh.

The Samaritans have their synagogues and their houses appropriated to their own particular use and occupation. They do not permit the members of any other sect to be buried in their cemeteries. They do not eat with the Jews; nor do they eat meat that has been killed by them;—they do not contract marriages with them, for the *Jews are excommunicated by them*; nor do they follow the practice of the Jews in the use of phylacteries and fringes. Their law, however, is the very same; it compares, with the Samaritans, as well as with the Jews, six hundred and thirty precepts; but there is some difference between them as to the observation of these precepts, in regard to purifications, to which the Samaritans strictly conform, while the Jews are obliged to disregard them, Jerusalem being no longer in their possession. The Samaritans have a form of writing and of pronun-



ciation different from those of the Jews. They make no change in the characters in which the law is written, and they add none others, conforming in this to the command which God gave when speaking of the law: *Ye shall not add unto the word which I command you, neither shall ye diminish ought from it.* The vowel-points they regard as an addition made by the Jews to the text of the law. But notwithstanding what is here said of the identity of the law that is in the hands of the Jews and of the Samaritans, we read thus in another place: "We have precepts different from theirs, and we have not two doctrines; we all follow one and the same law." It appears highly probable that by those precepts which are observed by the Jews, and which are different from those that the Samaritans follow, are here meant the Jewish practices founded on the traditions of the Talmud, and that the Samaritans oppose their unity of doctrine to the division of the Jews into Karaites and Rabbinists; a division to which they declared in their last reply that they were not strangers. That they professed to say quite the contrary in their former reply, might have been owing to this circumstance, that the person who was employed to translate the questions into Arabic, not being acquainted with the subject, had strangely disfigured the names of these two Jewish sects. The Samaritans

insist, on the other hand, that there is neither division nor sect among them; and it appears that even the name of *Dositheans* is not known among them to this day.\* The question that was put to them in order to know whether they had different sects among them, having been expressed in the Arabic translation, in an ambiguous manner, gave occasion to a misunderstanding of which I have spoken elsewhere, and produced a long exposition of different covenants of God with Noah, Abraham, Moses, Phinehas, and the children of Israel, which it does not suit my plan to take notice of here.

#### *Of their funerals.*

The object of one of the questions proposed to the Samaritans, was to learn from them their ceremonies and observances in regard to the dead, and to inferments. It was particularly desired to know whether there was any truth in the singular statement in the reply of M. Pillavoine, that in order to avoid the defilement produced by touching a dead body, they employ Turks, or Christians, in burying their brethren, which appears to us to be highly incredible.

I shall here transcribe Salameh's reply: "You wish to know what is our practice in regard to the dead; it is this. Before the departure of the soul from the body, we read for the dying, some passages

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\* The Samaritans were formerly supposed to be divided into four sects, of which the *Dositheans* was one. Tr.



chosen from the law, and we put up prayers to God on mount Gerizim. After the patient is dead, we wash the body in pure water with our own hands, and we recite over it the whole law. When the interment is about to take place, we suspend our reading; and while the corps is carried to the grave, we read before it, from that place where we left off, to the end of the law. Our sepulchres are our own property, and no stranger is buried in them. They are situated in sight of mount Gerizim. We observe every thing in regard to defilements, according as the Lord hath appointed. We recite hymns and prayers that Jehovah would pardon the dead, and the priest purifies them by prayer."

*Of their kalendar.*

Some of the religious customs and practices of the Jews being indispensably connected with the season of ripe grain, it is highly probable that the Israelites regulated their year according to the labours and seasons of husbandry. On the other hand, it is certain that their months were lunar. It is therefore highly probable that they used, in old times, the same means as now, for reconciling the lunar year with the solar, or rather the agricultural. This means consists, as is well known, in adding a month to the lunar year, which is thus made to contain thirteen lunations.\*

But it is not quite certain whether they regulated these intercalations according to a permanent cycle, or determined them annually, after observing the state of the earth and of its productions. These two systems long divided the Jews after their dispersion.

It appears probable that when they formed an independent nation, they adopted the latter system, which does not require any knowledge of astronomy, and that the office of determining the intercalations was a privilege of the high-priest.

The rule for fixing the new moons has not been less a bone of contention among the Jews, than among the Mohammedans. The one party would not fix the time of keeping the new moon till after her appearance, the other employed calculation, and fixed it at the conjunction of the sun and moon. It appears that the former mode, which agrees better with the simplicity of ancient times, was the only one in use long after the captivity at Babylon.\*

We have never had in Europe a just idea of the kalendar of the Samaritans. It seems that their high-priest was in the habit of sending every year, or every half year, to the members of their body, established in different places, a kalendar which fixed the time of the different eras, and of the conjunc-

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\* The Jewish year consists of only twelve lunar months, some of which have twenty-nine, others thirty days. TR.

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\* This is the mode now in use among the Jews. TR.

tion of the sun and moon, and consequently of the beginning of each lunation. Scaliger has published two of these kalendars, but they are filled with difficulties that cannot be readily got over. Various questions relating to this subject were proposed to the Samaritans. These I shall here transcribe, together with the answers.

“God (it was observed) has commanded you to keep the Passover on the 14th day of the first month, and to offer the first fruits of your harvest on the second day of the feast of weeks. Your year ought not, then, to be like the year of the Mohammedans, whereof the first month happens sometimes in the winter, sometimes in the summer;—at other times in the spring, and in some years even in the harvest. By what rules are you guided in fixing the beginning of the year, on which depends the order of the feasts and their regulations? Do you conform to the practice of the Christians, who are guided by the solar year, or of the Jews, who observe the lunar year, but introduce an intercalation?”

“Do you keep the new moons, and have you prayers appropriate for that season? How do you fix the stated time of the new moon? Is it from the appearance of the moon, or by calculation? Do you make use of astronomical tables?”

A paragraph in Salameh's former letter contained some-

thing on this subject. In replying to the question that was put to him in order to learn whether the Samaritans were divided into sects, a question which I have already observed he did not fully understand, he said, among other things, “We have still the divisions of the heaven,—astronomical tables in Hebrew, by which we know beforehand the eclipses of the moon and of the sun, and the conjunction (of the sun and moon) which fixes the time of the new moon, and the particular days on which the several festivals should be celebrated.” The person who copied the letter in Arabic had so disfigured this passage, that no sense could be made of it. Fresh questions were therefore proposed, as now transcribed, and to these Salameh replies thus:

“You wish to know, my brother, whether we regulate our new moons by observation or by calculation: I therefore beg to acquaint you, brother, that the new moons and all the feasts are regulated agreeably to a calculation which we use, and which was made by Phinehas for the latitude of mount Gerizim. We keep the manuscript of this book, and every six months we draw up from it rules for fixing the time of the new moons and the feasts, and we disperse them in Israel. We likewise know the moment when the dragon attacks the two stars, (it is plain that he here means the eclipses of the sun and of the moon), together with the

hours, the minutes, and the years, in an exact manner. You inquire whether we have astronomical tables; we have only those which I have now mentioned."

These tables seem to contain a perpetual kalendar. The reply of Salameh is here attended with several difficulties; but yet I do not suppose that I have misunderstood it in any material point. I have, however, begged the favour of M. Rousseau to procure for me some of those kalendars which the Samaritans construct and circulate every six months.

*Of the present state of the Samaritans.*

It now only remains for me to extract from the letters of Salameh, and from his replies to the questions that were proposed to him, what relates to the present state of the Samaritans, their number, their places of residence, and their opinion as to a numerous colony of their brethren which they believe to exist in Europe.

There are no Samaritans to be found at this day, except at Naplouse and at Jaffa.\* It is now upwards of a century since there have been any remains of them in Egypt. The number of the Samaritans, men, women, and children, both at Naplouse and at Jaffa, may amount to about two hundred. They consist of thirty families; they occupy at Naplouse the *Rue Verte*, which Jacob has

called *Halkat Assamara*,\* and where they make their abode, as it is said in the law. They are, in fact, Israelites by descent, and of the posterity of Jacob, likewise called *Israel*. They are of the tribe of Joseph. Their costume, by which they distinguish themselves from all other sects and nations, is a turban which they always wear upon their heads. On the sabbath, and on all their festivals, when they go to the synagogue, they wear white surplices, or dress in white. There were formerly Samaritans in Egypt, at Damascus, and at Gaza. There were likewise some formerly at Askelon, but these were led away by the Franks about six hundred years ago. Those residing at Cesarea were in like manner led away by the Franks about the same time.

The Samaritans confidently believe that there is now a considerable number of their brethren in Europe. They tell us that these Samaritans reside in the country of *Aschkenaz*, meaning, without doubt, Germany. In Salameh's first letter, instead of *Aschkenaz*, we read *Djanaouz*, which gave some occasion to suppose that he there meant the country around Genoa; but this was a mistake. The Samaritans observe that they received a letter from their brethren in Germany, about a century ago, in which these lat-

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\* In the two copies of the letter in Arabic now before me, we read *Halkat Assamara*, but I am convinced that in the original it is *Halkat Assado*; i. e. the חלקת אסדו of Genesis xxxiii.

\* The ancient Joppa. Tr.



ter say that they amount in number to 127,960 persons. They request to be favoured with fresh and correct information respecting this colony of Samaritans, and express a strong desire to renew their correspondence with them. They further tell us that they have also some brethren in Russia.

In replying to Salameh it has been observed, that a great many Jews, both Karaites and Rabbinites, reside in Europe, but that no Samaritans are found in any part of this quarter of the world. The favour of a copy of the letter of which he had spoken was requested; and it was remarked that we have no accounts whatever of the Franks having brought with them a colony of Samaritans, when they were finally expelled from Syria; it was therefore asked on what authorities this report was grounded. To this query I here beg leave to transcribe his reply.

“You say, my brother, that there are not to be found among you, any of our brethren who observe and keep the law of Moses, our prophet (I have already observed that the word *Samaritan*, as understood by us, means *guardians or keepers of the law*); this is what we do not feel disposed to believe; for we are in possession of letters, and a book of the law, which were sent us by our brethren residing in your country. The name of the city from which this book was sent, is *Aschkenaz*, in the kingdom of the Franks. You even say

that there is not to be found among you a single man of our brethren; this assertion, my brother, is not correct, for we know for certain, that a great many reside there. You beg to be favoured with a sight of the letter that is now in our hands, and in which it is said that it comes from our brethren of whom we are speaking. It is written, my brother, in the very same language as the present.” That is to say, in the Hebrew language and in Samaritan characters.

Salameh resumes this subject in the letter in Arabic which accompanied the one in Hebrew. He repeats that the Samaritans reside, in great numbers, in the city and country of *Aschkenaz*, and adds, “We intreat you to collect and transmit to us correct information on this subject, as you kindly promised, that we may know more thoroughly, their situation, the leading tenets of their religion, their customs, their laws, the order of their worship, under what name their sect is known, what form of religion they observe; and, in short, whether they are in all respects such as they describe themselves in their letter, or otherwise. Fail not, then, to communicate to us all that you can learn of this society of our brethren, who reside in *Aschkenaz*.”

An assertion so positive as this, presents a problem very difficult to be resolved. It is certainly well known that there are no Samaritans in Germany,



or in any other country of Europe. But as Dr. Marshall, in writing to the Samaritans, expressed himself in such a manner as to give them cause to believe that those with whom they corresponded were Samaritans settled in England, it is possible that some learned German may have attempted to induce the Samaritans of Nablouse to enter, under the cover of such a deception, into a correspondence with him, to which we are as yet strangers. The Karaites, also, who are to be found in great numbers in Poland and Russia, and whose leading principles are in some respects similar to those of the Samaritans, may have been taken for them. But we shall know better to what cause this mistake should be assigned, if we could obtain a copy of the letter of which Salameh speaks; and I have entreated M. Rousseau to use every means of obtaining it.

As to what the Samaritans say respecting a copy of the law in Samaritan characters, which was sent them by their brethren in Germany, that is not without some foundation; for Maundrell, who visited Palestine in 1696, says that he saw with the high-priest of the Samaritans, the first volume of the London Polyglot Bible, which contains the Hebrew-Samaritan Pentateuch, and the Samaritan Version.

I here close this exposition of the doctrine and the present state of the Samaritans, meaning to publish the curious cor-

respondence, of which I have now given some extracts, as soon as I can obtain the further information on the subject, that I expect from the zeal and the friendship of M. Rousseau.

#### DESCRIPTION OF JERUSALEM.

[Continued from page 252.]

There is much to be seen at Jerusalem, independently of its monks and monasteries; much to repay pilgrims of a very different description from those who usually resort thither, for all the fatigue and danger they must encounter. At the same time, to men interested in tracing, within the walls, antiquities referred to by the documents of Sacred History, no spectacle can be more mortifying than the city in its present state. The mistaken piety of the early Christians, in attempting to preserve, either confused or annihilated the memorials it endeavoured to perpetuate. On viewing the havoc they have made, it may now be regretted that the Holy Land was ever rescued from the dominion of the Saracens, far less barbarous than their conquerors. The absurdity of hewing the rocks of Judea, whether of mount Calvary or any other mount, into gilded chapels, and of disguising the face of nature with painted domes and marble coverings, by way of commemorating the scenes of our Saviour's life and death, is so evident and so lamentable, that even Sandys, with all his credulity, could

not avoid a happy application of the reproof directed by the Roman satirist against a similar violation of the Egerian fountain.\*

———— We came to a goodly structure, whose external appearance resembled that of any ordinary Roman Catholic church. Over the door we observed a bas-relief, executed in a style of sculpture meriting more attention than it has hitherto received. At first sight it seemed of higher antiquity than the existence of any place of Christian worship; but upon a nearer view, we recognized the history of the Messiah's entry into Jerusalem—the multitude strewing palm-branches before him. The figures were very numerous. Perhaps it may be considered as offering an example of the first work in which Pagan sculptors represented a Christian theme. Entering the church, the first thing they shewed to us was a slab of white marble in the pavement, surrounded by a rail. It seemed like one of the grave-

\* In vallem Ægeria descendimus, et speluncas

Dissimiles veris, quæto præstantius esset

Numen aquæ, viridi si margine clauderet undas

Herba, nec ingenuum violarent marmora tophum.

*Juvenal. Sat. iii.*

“Down to Egeria's vale we took our way,  
Where spoil'd by art her formal grottos lay.

How much more honour'd had the goddess been,

Were the dear fountain edg'd with living green;

Through no vain marble did the water run,

But only murmur o'er a bed of stone.”

stones in the floor of our English churches. This, they told us, was the spot where our Saviour's body was anointed by Joseph of Arimathea. We next advanced towards a dusty fabric, standing, like a huge pepper-box, in the midst of the principal aisle, and beneath the main dome. This rested upon a building, partly circular, and partly oblong, as upon a pedestal. The interior of this strange fabric is divided into two parts. Having entered the first part, which is a kind of ante-chapel, they shew you, before the mouth of what is called the sepulchre, the stone whereon the angel sat: this is a block of white marble, neither corresponding with the mouth of the sepulchre, nor with the substance from which it must have been hewn; for the rocks of Jerusalem are all of common compact limestone.

Close by the entrance to the lower chamber, or chapel, are the tombs of Godfrey of Boulogne, and of Baldwin, kings of Jerusalem, with inscriptions in Latin, in the old Gothic character. These have been copied into almost every book of travels, from the time of Sandys to the present day. At the extremity of this chapel they exhibit a fissure or cleft in the natural rock; and this, they say, happened at the crucifixion. Who shall presume to contradict the tale? But to complete the naïveté of the tradition, it is also added, that *the head of Adam was found within the fissure!* Then,

if the traveller has not already seen and heard enough to make him regret his wasted time, he may ascend by a few steps into a room above. There they will shew him the same crack again; and immediately in front of it, a modern altar. This they venerate as mount Calvary, the place of crucifixion; exhibiting upon this contracted piece of masonry the marks, or holes, of the three crosses, without the smallest regard to the spaces necessary for their erection. After this he may be conducted through such a farrago of absurdities, that it is wonderful the learned men, who have described Jerusalem, should have filled their pages with any serious detail of them. Nothing, however, can surpass the fidelity with which Sandys has particularized every circumstance of all this trumpery; and his rude cuts are characterized by equal exactness. Among others should be mentioned the place where the cross was found; because the identity of the timber, which has since supplied all Christendom with its reliques, was confirmed by a miracle,—proof equally infallible with that afforded by the eagle at the tomb of Theseus, in the isle of Scyra, when Cimon the Athenian sought the bones of the son of Ægeus.

But it is time to quit these degrading fallacies: let us break from our monkish instructors; and instead of viewing Jerusalem as pilgrims, examine it by the light of history,

with the Bible in our hands. We shall thus find many interesting objects of contemplation. If mount Calvary has sunk beneath the overwhelming influence of superstition, studiously endeavouring to modify and to disfigure it, through so many ages; if the situation of mount Sion yet remains to be ascertained; the mount of Olives, undisguised by fanatical labours, exhibits the appearance it presented in all the periods of its history. From its elevated summit almost all the principal features of the city may be discerned, and the changes that eighteen centuries have wrought in its topography may perhaps be ascertained. The features of nature continue the same, though works of art have been done away: the beautiful gate of the Temple is no more; but Siloa's fountain haply flows, and Kedron sometimes murmurs in the valley of Jehosaphat.

It was this resolve, and the determination of using our own eyes, instead of peering through the spectacles of priests, that led to the discovery of antiquities undescribed by any author: and marvellous it is, considering their magnitude, and the scrutinizing inquiry which has been so often directed to every object of the place, that these antiquities have hitherto escaped notice.

We had been to examine the hill which now bears the name of Sion: it is situated upon the south side of Jerusalem, part of it being ex-



cluded by the wall of the present city, which passes over the top of the mount. If this be indeed mount Sion, the prophecy concerning it, that the plough should pass over it, has been fulfilled to the letter; for such labours were actually going on when we arrived.

As we reached the bottom of the narrow dale, sloping towards the valley of Jehosaphat, we observed, upon the sides of the opposite mountain, which appears to be the same called by Sandys the "Hill of Offence," facing mount Sion, a number of excavations in the rock. When we arrived, we instantly recognized the sort of sepulchres which had so much interested us in Asia Minor, and, alighting from our horses, found that we should have ample employment in their examination. They were all of the same kind of workmanship, exhibiting a series of subterranean chambers, hewn with marvellous art, each containing one, or many, repositories for the dead, like cisterns carved in the rock upon the sides of those chambers. The doors were so low, that, to look into any one of them, it was necessary to stoop, and in some instances, to creep upon our hands and knees: these doors were also grooved, for the reception of immense stones, once squared and fitted to the grooves, by way of closing the entrances. Of such a nature, were, indisputably, the tombs of the sons of Heth, of the kings of Israel, of Lazarus,

and of Christ. One tomb particularly attracted our notice, from its extraordinary coincidence with all the circumstances attaching to the history of our Saviour's tomb. The large stone that once closed its mouth, had been, perhaps for ages, rolled away. Stooping down to look into it, we observed within, a fair sepulchre, containing a repository, upon one side only, for a single body; whereas, in most of the others, there were two, and in many of them more than two. It is placed exactly opposite to that which is now called mount Sion. As we viewed this sepulchre, and read upon the spot the description given of Mary Magdalene and the disciples coming in the morning, it was impossible to divest our minds of the probability that here might have been the identical tomb of Jesus Christ; and that up the steep which led to it, after descending from the gate of the city, the disciples strove together, when "John did out-run Peter, and came first to the sepulchre." They are individually described as *stooping* down to look into it; they express their doubt as to the possibility of removing so huge a stone, that when once fixed and sealed, it might have baffled every human effort. But upon this, as upon the others, instead of a Hebrew or a Phœnician inscription, there were the same Greek characters, destitute only of the Greek cross prefixed in the former instances.



All along the sides of this mountain, and in the rocks above the valley of Jehoshaphat, upon the eastern side of Jerusalem, as far as the sepulchres of Zechariah and Absalom, and above these, almost to the top of the mount of Olives, the Jews resident in the city bury their dead, adhering still to the cemetery of their ancestors: but having long lost the art of constructing the immense sepulchres now described, they content themselves in placing Hebrew inscriptions upon small upright slabs of marble, or of common limestone, raised after the manner at present generally in use throughout the East.

[To be continued.]

## TWO LETTERS,

FROM A MERCHANT IN LONDON, TO  
HIS FRIEND IN AMSTERDAM.

*To the Editors of the Jewish Expositor.*

Gentlemen,

IN a late number of your Expositor there was a very sensible letter from a correspondent, recommending amicable domestic conferences between Jews and Christians on the great subject of religion. I lately met with a pamphlet published in 1687, containing two letters, "from a Merchant in London, to his Friend at Amsterdam," giving an account of two conferences of this kind, the one between a Papist and a Jew, the other between a Protestant and a Jew. The letters are written in a simple and interesting style, and as

the tract, I believe, is very scarce, I have sent you a copy of each of them, as being well suited to the pages of your work.—I am, &c.

P. H. C.

### LETTER I.

*Containing an Account of a Conference  
between a Papist and a Jew.*

Kind Sir,

YOUR'S, of the 22d of this instant December, I received; I give you my hearty thanks for the contents. It may serve in part for a requital, to remit you an account of a late conference betwixt a Papist and a Jew, at my house. The occasion was this: On the 14th instant, being Friday, a Jesuit, (one father Salian) whom I have always found most friendly and ingenuous, came to my house about noon to get a return for £200. in Paris: I readily complied with his request, and desired him withal, to stay and take a short dinner with me. Without much importunity he was persuaded.—My dinner was only a dish of salt-fish, and a joint of pork roasted; and, though we had but ordinary cheer, yet down we sat, and were very cheerful. Before we had fully dined, in came Levita the Jew, to discourse with me about a commodity that I had inquired after; I desired him also to sit down and bear us company. My wife knowing the man, and his manner, said to him, Mr. Levita I am sorry that we have nothing here that you can eat. I am sure, said she, (pointing to the pork, the only dish remaining

now upon the table) you are for none of this. Father Salian (observing what she said, and supposing Levita to be a Roman Catholic, and that his abstinence did arise from the same scrupulosity with those of that persuasion) began to scrape acquaintance with him, and asked him what countryman he was, and how long he had lived in this city? I prevented the reply of Levita, and told father Salian that I judged he was mistaken in my friend; that he was no Roman Catholic, but a Jew; and refrained pork, not because it was Friday, and so forbidden by the church of Rome, but because it was swine's flesh, and so apprehended it to be forbidden of God. And here it would have made you smile, if you had stood by, and heard what a paroxysm or sharp debate there arose betwixt father Salian and my wife about this question, Whether he or the Jew had the greatest ground for such abstinence? and, to speak without partiality, she put him hard to it. After the table was cleared, father Salian desired to have some more serious discourse with Levita, and told him, That he wondered how any man in his right senses could persist in Jewish infidelity; adding withal, that he would undertake in an hour's time to convince him, that the promised Messiah was come, and that "Jesus of Nazareth" was he. Levita answered, that he was a trader, and altogether unfit to manage a controversy

of that moment; and therefore desired to be excused from meddling with it. Father Salian replied, that it was more than probable there were some of their Priests or Rabbies in this city, and that if he pleased, he would meet the ablest of them, and argue this point in his hearing, and he hoped to his conviction and satisfaction. Levita consented, and promised, if a convenient time and place were appointed, to bring a friend with him for this purpose. I interposed, and offered my house for the place of their meeting, which they well approved of, and appointed that day seven days at three of the clock in the afternoon for the time. Levita desired, that there might be no noise or notice given of this their intention, alleging that it might be of ill and dangerous consequence to those of their religion, if it should come to the ear of the magistrate. Hereupon they agreed that there should be no words of it, and that no persons besides my wife and I should be present, but themselves and Levita's friend.

Upon this they parted, and all three came punctually at the time appointed: I carried them up into a chamber which had a closet in it, where I had placed one that was dexterous in stenography, and drew the table pretty near the closet-door, that he might hear and write all that passed. When they were sat, I made it my request, that an intimate friend of mine who was in the house

might be permitted to come up, and be an auditor. This was Mr. Beza, whom I had habited like a gentleman. They said if he was a friend of mine, and did desire it, they had no objection to it. Whereupon I brought him in, and set him a chair at a little distance from the table.

After a short silence, father Salian began and said to Levita, I suppose this is your friend you spoke of at our last meeting in this house, and promised to bring with you this day. Levita answered, Yes, it was; upon which they gave each other a friendly bow or salute. Then they first considered what should be the main question or subject-matter of their conference; and anon it was resolved into this, "Whether Jesus of Nazareth was the Messiah?" The next thing they considered, was, Whether this question should be argued syllogistically, the one taking the part of an opponent, the other of a respondent? or whether they should alternately deliver their conceptions in a continued discourse without interrupting one another? Levita's friend desired the latter way, because he was not acquainted, as he said, with our way of arguing in the schools: a third thing they resolved upon was this, that the conference should not last above two hours, and that neither of them should speak above half an hour at once. Having agreed to those three preliminaries, father Salian began,

and after he had a little stated the question, shewing whom he meant by "Jesus of Nazareth," and whom he meant by the Messiah, he proceeded thus: Though I might urge many arguments to prove what I affirm, that Jesus of Nazareth is the Messiah foretold by the prophets; yet I shall insist only upon one; and that is, The many miracles that were wrought by himself, and by his followers in his name, which were sufficient to convince the world that he came from God, and that he was that prophet whom our fathers expected, and that God had promised.

I fearing that my scribe in the closet could not well hear father Salian, he spake so low, (and indeed afterwards I understood I was not deceived) made bold to desire him to lift up his voice a little, which he readily did; and withal followed his argument so closely, and pressed it so nervously, that I confess I was greatly confirmed thereby, and concluded Levita and his friend would become his converts, and wondered with myself what rejoinder could possibly be meditated by either of them.

His argument he thus formed: He that testified of himself that he was the Messiah, and confirmed his testimony by many infallible miracles, which were wrought by himself and by his followers in his name, he must needs be the Messiah: but "Jesus of Nazareth" testified thus of himself, and confirmed his testimony by many



infallible miracles, which were wrought by himself and by his followers in his name: therefore, "Jesus of Nazareth" must needs be the Messiah. The proposition, says he, I suppose no rational man will deny, whatever his persuasion be in matters of religion; especially if he understand by miracles, as I do, such wonderful works as are contrary to the course of nature, and above and beyond the reach of any mere creature, and as are the product of an Almighty power. It cannot be imagined that God, who is the faithful and merciful Governor of the universe, would alter the course of nature, and set the seal of his omnipotency to a lie, and suffer the greatest inducement of belief to be made use of to draw the world into error and perdition. Two things I take for granted, nor can they be rationally gainsaid. First, That none but God, and such as are assisted by him, can work real miracles. Satan, and such as are acted upon and aided by him, may work wonders, such as may breed admiration in the beholders; but to work miracles properly and strictly so called, is above the power of Satan, or any created being. This is the prerogative of him alone, whose power is infinite and unlimited. Secondly, That God never did, nor ever will, communicate this power of working miracles to any to confirm a falsehood. To believe or affirm any such thing concerning God, doth border at least upon blas-

phemy. 'Tis as if God should lend the devil his seal to sign his delusions, and suffer it too, to be done in his name; how then should he govern the world in righteousness? and how deplorable and remediless were the condition of poor mortals, seeing they have no way left them to undeceive themselves, but must run into irrecoverable ruin, and intitle God to their seduction and perdition?

That testimony then, which hath the attestation of miracles, is undoubtedly divine. Hereby Moses did prove his mission from God. Pharaoh and the Egyptians did not except against the argument; only they thought, at least for a season, his works and wonders not supernatural, and that their sorcerers could vie with him in works of wonder, which we read of in Exodus; they attempted by enchantments and diabolical assistance, till at length they acknowledged a divine and supernatural power to work with Moses, and ingenuously confessed that it was the finger of God. And had Moses affirmed himself to be the Messiah, and continued to work such miracles to confirm it, the Israelites and others had been obliged to believe it. They must have concluded, that no man could do the miracles that he did, except God were with him, and wrought in and by him; and that God would never work with a deluder, and lend him his seal (as I said before) to sign his



delusions, and deceive the world in his name. Moses therefore never had that pretext, but told the people plainly of a Messiah to come, of a prophet that God would raise up to them of their brethren that should be like unto him, that should come with signs and miracles as he had done, whom they should hearken to and obey.

Accordingly, when Jesus our Saviour was made of a woman, and manifested in the flesh, the fulness of time being come, the main argument he used to bring the world to believe in him, was this of signs and miracles. Hence it was that he told his followers, that the works he wrought did bear witness of him: and when the Jews that were round about him, asked him, How long he made them to doubt? and desired him to tell them plainly if he were the Christ? he answered, That he had already told them, that the works which he did in his Father's name, did testify of him. "Yea, said he, if I do not the works of my Father, believe me not: But if I do, although you believe not me, yet believe the works." And again he says, "Believe that I am in the Father, and the Father in me, or else believe me for the very works' sake." He tells them further, "That if he had not done the works amongst them that none other man did, or could do, they had not sinned in not believing in him." This also we find to be the great

argument upon which so many believed: When they saw the miracles that he did, they said, "This is of a truth that prophet that should come into the world." They had been in doubt for a while, Whether John the Baptist was not the Christ; but anon they considered that John wrought no miracle, but all things that John spake of Jesus were true; and besides he had done many miracles, and therefore many believed in him. Thus much for the demonstration of the major proposition.

Now I come to the assumption or minor proposition, which is, that "Jesus of Nazareth" testified of himself that he was the Messiah, and confirmed his testimony by many infallible miracles which were wrought by himself, and his followers in his name. That he testified this of himself is not denied. He told the Jews, "Unless you believe that I am he, ye shall die in your sins." This was the main part of that good confession which he witnessed before "Pontius Pilate the Roman governor;" and it was the main quarrel your ancestors had against him: For though they expected, about this time, the coming of the Messiah, and that for good reasons, because Daniel's seventy weeks were run out, and the sceptre was departed from "Judah, and a law-giver from between his feet," and the like; yet they would not hear that "Jesus of Nazareth" should be the person. Alas! He had not

the port and presence of a worldly potentate, such as they dreamt of: "When they saw him, there was no form or comeliness for which they should desire him. They hid their faces from him, and esteemed him not," as was foretold by Isaiah the prophet.

That therefore which remains to be proved, is, that he confirmed this his testimony by many infallible miracles, which were wrought by himself and by his followers in his name. Let me begin with the miracles which he wrought himself, of which there was a very great number, and that of divers kinds; and these were not done in a corner, but in the face of the world, before multitudes, and that in the presence of, if not upon the persons, of some of his greatest enemies. His first miracle, after showing himself to Israel, was at a marriage-feast in Cana of Galilee, where he turned water, and a great quantity of it, into wine. After that, he fed more than once a great multitude, even several thousands, with a few barley-loaves and small fishes, which were so miraculously multiplied, that after they had eaten and were filled, his followers gathered up much more fragments than there was at first in whole meat. He healed all manner of diseases, whether the diseased were present or absent; and this he did, as likewise his other miracles, with a word speaking. Some of those wonderful cures he did on the sabbath-day, for which

the Pharisees (his inveterate enemies) did find fault with him, though they could not deny the matter of fact. He made the lame to walk, the deaf to hear, the dumb to speak, the blind to see; concerning which the chief priests and elders had not only the attestation of bystanders, but the confession of the parties themselves, whom they curiously interrogated about the thing done, and his manner of doing it. He cleansed many lepers, and cast out many devils; which his enemies beholding, could not deny, but blasphemed, and said, that he did it by diabolical aid, and that he cast out devils by Beelzebub the prince of devils. Some who were dead he restored to life again, particularly one that was carrying to his grave, and another that had lain some time in his grave, even till his friends said that he stunk. And this he did in the sight of many Jews, who thereupon believed in him, having seen the miracle that he did; yea, the chief priests consulted about making away Lazarus, the person so miraculously raised, because that by reason of him many of the Jews went away, and believed on Jesus.

The time limited for my discourse would fail me, should I but instance in the twentieth part of those many untroubled miracles which Jesus wrought in the space of three years, or thereabout. And when his hour was come in which he should be cut off,

though "not for his own sins" (as the prophet Daniel had foretold) "and should make reconciliation for iniquity, and bring in an everlasting righteousness;" even when he hung upon the cross, and was made sin and a curse for us, then there was a quaking of the earth, a rending of the rocks; yea, the vail of the temple was rent from the top to the bottom, and for the space of three hours the sun was darkened without any eclipse; which was noted as a prodigious thing by the learned astronomers of those times, one of which is reported to have said, "That either the God of nature suffered, or the frame of the world shall suddenly be dissolved." Yea, the centurion and his soldiers that attended, were in such consternation at the things that happened, that they feared greatly, and said, "Truly this was the Son of God." But above all, his rising again from the dead is most remarkable; therein "he declared himself to be the Son of God with power." This fell out on the third day, as he himself had foretold: and if this one thing be cleared up, it is instead of a thousand demonstrations. Now, the greatest evidence that we can possibly have of a thing of this nature, is the testimony or attestation of others. This, then, is attested by a cloud of witnesses; they were not a few, but many, to whom he shewed himself alive, and that many times after his passion, by many infallible proofs,

"being seen of them forty days, and speaking of the things pertaining to the kingdom of God." There are but two things that can possibly be objected against their testimony.

The first is, That those persons, who were witnesses of his resurrection (as they called themselves) might possibly be deceived, and that they saw a fantastical instead of a true body. But this could not be, for they did not only see, but feel and handle him; yea, one of them put his finger into the holes in his hands and feet, and his hand into his side; such was his incredulity. They did not only feel and handle him, but they did also eat and drink with him after he rose from the dead. If an argument drawn from all those senses will not hold, How then can we be sure that we ourselves, and all the persons we converse with, are not phantasms and mere apparitions? And how could the Jews be sure that it was "Jesus" whom they crucified, and secured in the sepulchre? In the same way that they were sure of the one, his followers were sure of the other. But if they were not deceived, yet, secondly, they might be deceivers. They might steal away the body of "Jesus" by night, and give out that he was risen from the dead next morning. Two things shew the incredibility of such a thing. 1. It is not credible his followers could do it. The chief priests were aware



that he had spoken beforehand of his rising the third day, and they foresaw that if this happened, the last error (as they counted it) would be worse than the first. Therefore they obtained leave of Pilate to make all sure, and some of them went themselves to see it done, and then they placed a strong and diligent watch to keep the sepulchre. But here it may be objected, that the watchmen fell asleep, and then his disciples came and stole him away. This indeed you Jews believe to this day, and we know your ancestors hired the watchmen to spread abroad this false report. But then, why were they not punished for their carelessness and oscitancy? And if they were asleep, How could they tell what the disciples did? And if they were awake, Why did they not oppose them that did it? The keepers, for all their hire, did make another relation of what happened; How an angel descended with great splendour, whose countenance was like lightning, and rolled away the stone at the mouth of the sepulchre, which did so terrify them, as that they became as dead men: Is it credible that the disciples, if they stole away the body of their master, would stay to strip him, and lay the linen clothes so decently by themselves? Would they not rather have carried him away in his winding-sheet, especially when he was wound up in linen with a mixture of myrrh and aloes,

which hath a clammy and glutinous property? Would they not have been afraid lest any of the keepers should awake, but stay and do so needless and difficult a work? But then, secondly, As they could not do this if they would, so it is not credible that they would have done this if they could. Their writings, their conversations, shew them to be persons of great integrity and holiness; whereas if they had done this thing, and imposed upon the world in this kind, they would have been a company, not only of very wicked persons, but of incarnate devils. Mahomet's villany would not have been compared with it. What, to belie God in such a manner, and to cry up faith in "Jesus" as risen again from the dead, when he is still under the power of death, and no otherwise risen than as they stole him out of the grave! This would have been hellish unparalleled wickedness, and to be abhorred by all men of common honesty. But, to put this out of the question, there were other witnesses of his resurrection besides his immediate disciples. He was seen in Galilee of above five hundred persons at once; many of whom lived a long while after to witness what they had seen: and had his disciples and others conspired together so foully to belie God and their own consciences, we may imagine it must have been for some advantage to themselves; but contrariwise, they knew that



to profess Christ and the Christian religion, was to bring upon themselves, and theirs, the greatest odium and persecution.

Yea, God himself would have abhorred such miscreants; but, on the contrary, we find they were approved of God, and that by many miraculous signs and wonders which he did by them, and by that abundant measure of his Spirit which he poured out in extraordinary gifts and graces upon them. And this would have led me to the last term in my assumption, that Jesus his testimony of himself was confirmed, not only by his own miracles, but also by the miracles that his followers did in his name. For the truth is, they did as great miracles in the name of Jesus, as ever he did in his own person. They cured all manner of infirmities, and that not leisurely by the application of medicines, but suddenly and miraculously by a word speaking. The very shadow of Peter, one of his disciples, healed the sick as they lay in their beds or couches in the streets. A certain man aged forty years and upward, that had been lame from his mother's womb, was carried and laid daily at the gate of the temple, which was called Beautiful, to ask alms of them that entered into the temple. To him Peter said, "Silver and gold I have none, but such as I have I give thee: In the name of Jesus of Nazareth, rise up and walk: And

he took him by the right hand, and lifted him up, and immediately his feet and ancles received strength, and he entered into the temple, walking and leaping, and praising God." This was manifest to all them that dwelt in Jerusalem, and acknowledged to be a notable miracle by the rulers of the people, and the elders of Israel. One Dorcas that was dead, he restored to life with a word speaking, which was known to all the inhabitants of Joppa, which occasioned the conversion of that town to the Christian religion. I might instance in the miracles that were wrought by other disciples and followers of Jesus. Let me conclude with a word or two concerning Paul, who was once mad against the Christians, and did zealously persecute them in every city. He was miraculously converted by Jesus Christ's appearing to him in the way as he went about this work to Damascus; a great light shone round about him, which his companions saw as well as himself, and a voice spake to him, saying, "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks." He was struck blind for many days: but anon the eyes of his body and mind both being enlightened, he preacheth that faith which before he persecuted, and, which is to our purpose, many signal and special miracles were done by his hands; so that from his body were brought to the sick, handker-

chiefs, or aprons, and the diseases departed from them, and the evil spirits went out of them. But I forbear any further naming of these particulars; and having thus clearly and fully proved the premises, I hope you will yield the conclusion, which is, That "Jesus of Nazareth is the Messiah."

[*To be continued.*]

AN ACCOUNT OF THE  
SIEGE AND DESTRUCTION OF  
JERUSALEM.

[*Taken from Mrs. Hannah Adams's History of the Jews.*]

JERUSALEM was built on two mountains, and surrounded by three walls on every side, except where it was enclosed with deep vallies, which were deemed inaccessible. Each wall was fortified by high towers. The celebrated temple and strong castle of Antonia, were on the east side of the city, and directly opposite to the mount of Olives. But notwithstanding the prodigious strength of this famed metropolis, the infatuated Jews brought on their own destruction by their intestine contests. At a time, when a formidable army was rapidly advancing, and the Jews were assembling from all parts, to keep the Passover,\* the con-

tending factions were continually inventing new methods of mutual destruction, and in their ungoverned fury they wasted and destroyed such vast quantities of provisions, as might have preserved the city many years.\*

Such was the miserable situation of Jerusalem, when Titus began his march towards it with a formidable army; and, having laid waste the country in his progress, and slaughtered the inhabitants, arrived before its walls. The sight of the Romans produced a temporary reconciliation among the contending factions, and they unanimously resolved to oppose the common enemy. Their first sally was accordingly made with such fury and resolution, that, though Titus displayed uncommon valour on this occasion, the besiegers were obliged to abandon their camps, and flee to the mountains. No sooner had the Jews a short interval of quiet† from their foreign enemies, than their civil disorders were renewed. John, by an impious stratagem, found means to cut off or force Eleazar's men to submit to him; and the factions were again reduced to two, who opposed each other with implacable animosity.‡

\* "The day on which Titus encompassed Jerusalem was," says a late author, "the Feast of the Passover, and it is deserving of particular attention, that this was the anniversary of that memorable period, in which the Jews crucified their Messiah." See a pamphlet entitled, "The Destruction of Jerusalem an absolute and irresistible proof of the Divine Authority of Christianity." London, published 1805.

\* Josephus.

† Bishop Newcome remarks, that at this period the Christians had an opportunity of escaping from Jerusalem, according to our Lord's solemn exhortation; for some time before this, flight was precluded, as it bore the appearance of revolt to the Romans. *Newcome's Observations*, p. 422.

‡ Josephus, vol. vi. p. 127.

The Romans, in the mean time, exerted all their energy in making preparations for a powerful attack upon Jerusalem. Trees were cut down, houses levelled, rocks cleft asunder, and vallies filled up; towers were raised, and battering-rams erected, with other engines of destruction against the devoted city. After the offers of peace, which Titus had repeatedly sent by Josephus, were rejected with indignation, the Romans began to play their engines with all their might. The strenuous attacks of the enemy again united the contending parties within the walls, who had also engines, which they plied with uncommon fury. They had taken them lately from Cestius, but were so ignorant of their use they did little execution, while the Roman legions made terrible havock. The rebels were soon compelled to retire from the ponderous stones, which they threw incessantly from the towers they had erected, and the battering-rams were at full liberty to play against the walls. A breach was soon made in it, at which the Romans entered, and encamped in the city, while the Jews retreated behind the second enclosure.\*

The victors immediately advanced to the second wall, and plied their engines and battering-rams so furiously, that one of the towers they had erected began to shake, and the Jews who occupied it, perceiving

their impending ruin, set it on fire, and precipitated themselves into the flames. The fall of this structure gave the Romans an entrance into the second enclosure. They were, however, repulsed by the besieged; but at length regained the place entirely, and prepared for attacking the third and inner wall.\*

The vast number of people which were enclosed in Jerusalem, occasioned a famine, which raged in a terrible manner; and, as their calamities increased, the fury of the Zealots, if possible, rose to a greater height. They forced open the houses of their fellow-citizens in search of provisions; if they found any, they inflicted the most exquisite tortures upon them, under pretence that they had food concealed. The nearest relations, in the extremity of hunger, snatched the food from each other.

Josephus, who was an eye witness of the unparalleled sufferings the Jews experienced during the siege of their metropolis, remarks, that "all the calamities, that ever befel any nation since the beginning of the world, were inferior to the miseries of his countrymen at this awful period."† Thus we see the exact fulfilment of the emphatic words of our Saviour respecting the great tribulation in Jerusalem.‡

\* Ibid, p. 49, 50. Mavor's Universal History.

† Josephus, vol. vi. p. 63.

‡ Matthew xxiv. 21.

\* Josephus, vol. vi. p. 33.



Titus, who was apprized of their wretched condition, relaxed the siege four days; and, being still desirous of saving the city, caused provisions to be distributed to his army in sight of the Jews, who flocked upon the walls to behold it. Josephus was next sent to his countrymen to attempt to persuade them not to plunge themselves in inevitable ruin, by persisting in defence of a place which could hold out but little longer, and which the Romans looked upon as already their own. He exhorted them in the most pathetic terms, to save themselves, their temple, and their country; and painted in strong colours the fatal effects which would result from their obstinacy. But the people, after many bitter invectives, began to dart their arrows at him; yet he continued to address them with greater vehemence, and many were induced by his eloquence, to run the utmost risk in order to escape to the Romans; while others became more desperate, and resolved to hold out to the last extremity.\*

The Jews who were forcibly seized by the Romans without the walls, and who made the utmost resistance for fear of punishment, were scourged and crucified near the city. Famine made them so daring in these excursions, that five hundred, and sometimes more, suffered this dreadful death every day; and, on account of the

number, Josephus observes, that "space was wanted for the crosses, and crosses for the captives." And yet, contrary to Titus's intention, the seditious Jews were not disposed to surrender by these horrid spectacles. In order to check desertion, they represented the sufferers as suppliants, and not as men taken by resistance. Yet even some, who deemed capital punishment inevitable, escaped to the Romans, considering death by the hands of their enemies a desirable refuge, when compared with the complicated distress which they endured. And though Titus mutilated many, and sent them to assure the people that voluntary deserters were well treated by him, and earnestly to recommend a surrender of the city, the Jews reviled Titus from the walls, defied his menaces, and continued to defend the city by every method which stratagem, courage, and despair could suggest.\*

In order to accelerate the destined ruin of Jerusalem, Titus, discouraged and exasperated by the repeated destruction of his engines and towers, undertook the arduous task of enclosing the city with a strong wall, in order to prevent the inhabitants from receiving any succour from the adjacent country, or eluding his vengeance by flight. Such was the persevering spirit of the soldiers, that in three days they enclosed the city by a

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\* Josephus, vol. vi. p. 50.

\* Josephus, vol. vi. p. 51—65. Newcome's Observations, &c. p. 245.

wall nearly five miles in circuit. Thus was the prophecy of our Saviour accomplished: \* *The days shall come upon thee, when thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.* Upon this, the famine raged with augmented violence, and destroyed whole families; while Jerusalem exhibited a horrid spectacle of emaciated invalids and putrescent bodies.† The dead were too numerous to be interred; and many expired in the performance of this office. The public calamity was too great for lamentation, and the silence of unutterable woe overspread the city. The Zealots, at this awful period, endeavoured to encourage the obstinacy of the people, by hiring a set of wretches, pretenders to prophecy, to go about the city,

and declare the near approach of a speedy and miraculous deliverance. This impious stratagem for a while afforded delusive hopes to the miserable remains of the Jewish nation. But at length an affair took place in Jerusalem, which filled the inhabitants with consternation and despair; and the Romans with horror and indignation. A Jewess, eminent for birth and opulence, rendered frantic with her sufferings, was reduced to the dreadful extremity of killing and feeding upon her infant. Titus, being apprized of this inhuman deed, swore the total extirpation of the accursed city and people; and called heaven to witness, that he was not the author of their calamity.\*

The Romans, having pursued the attack with the utmost rigour, advanced their last engines against the walls; after having converted into a desert, for wood to construct them, a country well planted, and interspersed with gardens, for more than eleven miles round the city. They scaled the inner wall, and after a sanguinary encounter, made themselves masters of the fortress of Antonia. Still, however, not only the Zealots, but many of the people, were yet so blinded, that, though nothing was now left but the temple, and the Romans were making formidable preparation to batter it down, they could not persuade themselves that God would suf-

\* Luke xix. 43.

† The vast number of people shut up by the war, occasioned pestilential diseases, and afterwards famine of course advanced more rapidly. Dr. Lardner observes, that "it might have been expected, that the bad food which the Jews were forced to make use of, the strictness of the siege, and the noisome smell of so many dead bodies lying in heaps in the city itself, and in the vallies and ditches without the walls, should have produced a plague. But nothing of this kind appears in the history; which must have been owing to the special interposition of Divine Providence. Josephus, in some of the places where he speaks of the putrefaction of the dead bodies, may use expressions equivalent to pestilential; but he never shews that there was an infection; if there had been, it would have equally affected the Romans and the Jews, and the siege of the city must have been broken up, and the Romans would have gone off as fast as they could."—*Watson's Tracts*, vol. v. p. 170.

\* Josephus, vol. vi. p. 73—82, 108.

fer that holy place to be taken by heathens; but still expected a miraculous deliverance. And though the war was advancing towards the temple, they themselves burnt the portico which joined it to Antonia; which occasioned Titus to remark, that they began to destroy with their own hands, that magnificent edifice, which he had preserved. When Josephus was sent for the last time to John, who commanded in the temple, to upbraid him for obstinately exposing that sacred building, and the miserable remains of God's people, to inevitable destruction, he answered with the bitterest invectives, adding, that "he was defending the Lord's vineyard, which he was sure could not be taken by any human force;" yet this monster had not scrupled to plunder the temple of a large quantity of its golden utensils, and the magnificent gifts of kings, which he converted to his own use. He also seized the sacred oil which was to maintain the lamps; and even used to intoxicate himself and his party, with the wine which was intended for sacrifice.\*

On the 17th of July, the daily sacrifice ceased for the first time since its restoration by the brave Judas Maccabeus, there being no proper person left to make the offering. Titus upbraided the Zealots for neglecting their worship, and challenged them to leave the temple, and fight on more

proper ground, in order to preserve that sacred edifice from the fury of his troops. But, as they persisted in their inflexible obstinacy, Titus, after several bloody engagements, took possession of the outward court of the Gentiles, and forced the besieged into that of the priests. The Roman commander had determined in council not to burn the temple, considering the existence of so proud a structure, an honour to himself. He, therefore, attempted to batter down one of the galleries of the precinct; but as the strength of the wall eluded the force of all his engines, his troops next endeavoured to scale it, but were repulsed with considerable loss. When Titus found that his desire of saving the sacred building was like to cost many lives, he set fire to the gates of the outer temple, which, being plated with silver, burnt all night, and the flame rapidly communicated to the adjacent galleries and porticoes. Titus, who was still desirous of preserving the temple, caused the flames to be extinguished, and appeased the clamours of his troops, who vehemently insisted on the necessity of razing it to the ground. The following day was, therefore, fixed upon for a general assault upon that magnificent structure.\*

The utmost exertions of Titus to save the temple were, however, ineffectual. Our Saviour had foretold its total destruc-

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\* Josephus, vol. vi. p. 79. Mavor's Universal History, vol. ii. p. 313.

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\* Josephus, vol. vi. p. 93, 94.



tion; and his awful prediction was about to be accomplished.\* And now, says Josephus, "the fatal day approached in the revolution of ages, the 10th of August, emphatically called, *the day of vengeance*, in which the first temple had been destroyed by the king of Babylon." While Titus was reposing himself in his pavilion, a Roman soldier, without receiving any command, urged, as it were, by a divine impulse, seized some of the blazing materials, and, with the assistance of another soldier, who raised him from the ground, threw them through a window into one of the apartments that surrounded the sanctuary. The whole north side, up to the third story, was immediately enveloped in flames. The Jews, who now began to suppose heaven had forsaken them, rushed in with violent lamentations, and spared no effort, not even life itself, to preserve the sacred edifice on which they had rested their security.

Titus, being awakened by the outcry, hastened to the spot, and commanded his soldiers to exert themselves to the utmost to extinguish the fire. He called, prayed, and threatened his men; but so great was the clamour and tumult, that his entreaties and menaces were alike disregarded. The exasperated Romans, who resorted thither from the camp, were engaged either in increasing the conflagration, or killing the

Jews; the dead were heaped about the altar, and a stream of blood flowed at its steps.\*

Still, as the flames had not reached the inner part of the temple, Titus, with some of his chief officers, entered the sanctuary and most holy place, which excited his astonishment and admiration. After having in vain repeated his attempts to prevent its destruction, he saved the golden candlestick, the table of shew bread, the altar of perfumes, which were all of pure gold, and the volume of the law wrapped up in a rich golden tissue. Upon his leaving the sacred place, some other soldiers set fire to it, after tearing off the golden plaiting from the gates and timber work.†

A horrid massacre soon followed, in which prodigious multitudes perished; while others rushed in a kind of frenzy into the midst of the flames, and precipitated themselves from the battlements of their falling temple. Six thousand persons, who, deluded by a false prophet with hopes of a miraculous deliverance, had fled to a gallery yet standing without the temple, perished at once by the relentless barbarity of the soldiers, who set it on fire and suffered none to escape. The conquerors carried their fury to such an height, as to massacre all they met, without distinction of age, sex, or quality. They also

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\* Matt. xxiv. 2.

\* Josephus, vol. vi. p. 117.

† *ibid.* p. 115.

burnt all the treasure-houses, containing vast quantities of money, plate, and the richest furniture. In a word, they continued to mark their progress with fire and sword, till they had destroyed all, except two of the temple gates, and that part of the court which was destined for the women.\*

In the mean time, many of the Zealots, by making the most vigorous exertions, effected their escape from the temple, and retired into the city. But the avenues were so strictly guarded, that it was impossible for them to escape. They therefore fortified themselves, as well as they were able, on the south side of it; from whence John and Simon sent to desire a conference with Titus. They were answered, that though they had caused all this ruin and effusion of blood, yet their lives should be spared if they would surrender themselves. They replied, that "they had engaged by the most solemn oaths, not to deliver up their persons to him on any condition; and requested permission to retire to the mountains with their wives and children." The Roman general, enraged at this insolence, ordered proclamation to be made, that not one of them should be spared, since they persisted in rejecting his last offers of pardon.†

The daughter of Zion, or the lower city, was next aban-

doned to the fury of the Roman soldiers, who plundered, burnt, and massacred, with insatiable rage. The Zealots next betook themselves to the royal palace in the upper and stronger part of Jerusalem, styled also the city of David, on Mount Zion. As many of the Jews had deposited their possessions in the palace for security, they attacked it, killed eight thousand four hundred of their countrymen, and plundered their property.\*

The Roman army spent nearly twenty days in making great preparations for attacking the upper city, especially the royal palace; during which time many came and made their submission to Titus. The warlike engines then played so furiously upon the zealots, that they were seized with a sudden panic, quitted the towers, which were deemed impregnable, and ran like mad men towards Shiloh, intending to have attacked the wall of circumvallation, and escaped out of the city, but being vigorously repulsed, they endeavoured to conceal themselves in subterraneous passages; and, as many as were discovered, were put to death.

The conquest of Jerusalem being now completed, the Romans plac'd their ensigns upon the walls with triumphant joy. They next walked the streets with swords in their hands and killed all they met. Amidst the darkness of that awful night, fire was set to the re-

\* Josephus, vol. vi. p. 116, 117.

† Ibid. p. 127.

\* Josephus, vol. vi. p. 127.

maining divisions of the city, and Jerusalem, wrapt in flames, and bleeding on every side, sunk in utter ruin and destruction. During the siege, which lasted nearly five months, upwards of eleven hundred thousand Jews perished. John and Simon, the two grand rebels, with seven hundred of the most beautiful and vigorous of the Jewish youth, were reserved to attend the victor's triumphal chariot. After which, Simon was put to death; and John, who had stooped to beg his life, was condemned to perpetual imprisonment.\*

The number who were taken captive during the fatal contest with the Romans, amounted to ninety-seven thousand; many of whom were sent into Syria and other provinces, to be exposed on the public theatres, to fight like gladiators, or to be devoured by wild beasts. The number of those destroyed during the war, which lasted seven years, is computed to have been one million four hundred and sixty-two thousand.†

When the sword had returned to its scabbard for want of objects whereon to exercise its fury, and the troops were satisfied with plunder, Titus commanded the whole city and temple to be demolished. Upon viewing the strength of the works, he exclaimed, "We have fought with the assistance of God; it was God who drove the Jews out of these fortifica-

tions; for what can the hands of men, or the force of machines effect against these towers?" In order to give posterity an idea of the strength of the city, and the astonishing valour of its conquerors, he preserved the highest towers, Phasælus, Hippicus, and Mariamne, and a part of the wall which surrounded Jerusalem to the west. All the other circuit of the city was so levelled, as not to leave those who approached it, any proof that it ever had been inhabited.\* It is recorded in the Talmud, and by Maimonides, that Terentius Rufus ploughed up the foundations of the temple; thus were our Saviour's prophecies fulfilled: *Thine enemies shall lay thee even with the ground; and there shall not be left one stone upon another.*"†

On the reduction of Jerusalem, Titus returned in triumph to Rome, where the senate decreed him a triumph with Vespasian, his father; and all things that were esteemed the most valuable and beautiful, were exhibited to grace this great occasion. Among the rich spoils, those which were saved from the temple of Jerusalem were the most remarkable, and the volume of the law was the most venerable of all the trophies of the conqueror.

Three strong castles still remained untaken in the almost desolated land of Judea. Lucillius Bassus was sent by Ves-

\* Josephus, vol. vi. p. 142, 143.

† Luke xix. 44. Newcome's Observations, p. 258.

\* Josephus, vol. vi. p. 139, † Ibid.



pasian as lieutenant-general; and soon reduced Herodium and Machærus. But the castle of Masada, being very strong both by nature and art, and defended by Eleazar, a man of undaunted courage, baffled the attacks of the Romans. At length, however, they caused it to be surrounded by an high wall, set fire to the gates, and prepared to storm it the following day. When the Jews found no way of saving themselves or their fortress from the hands of the enemy, Eleazar instigated the garrison to burn the valuable stores of the castle, destroy first their women and children, and then themselves. Ten men, who were chosen by lot, executed this horrid purpose. The last survivor among these executioners, set fire to the place and destroyed himself. When the Romans on the morrow were preparing to scale the walls, two women, who had escaped by concealing themselves while the rest were intent on slaughter, related to them the whole transaction.\*

After this terrible event, the opposition on the part of the Jews ceased. It was, however, the submission of impiety and despair. Every where ruin and desolation presented itself to the solitary passenger, and a melancholy and deathlike silence pervaded the whole region.

“The ruin of the Jews,” says a late historian, “is, in itself, a very interesting event;

but infinitely more so, when considered as connected with religion. A bloody war, in which party rage conspires with foreign arms to destroy the nation; an ancient and famous people, who from their country, as from a centre, had spread themselves into every part of the known world, smitten with the most dreadful calamities ever recorded in history; a great and lofty city devoured by flames, and eleven hundred thousand inhabitants buried under its ruins; a temple, the wonder of the world, and the object of the veneration of those who followed a different worship, so entirely demolished, that not *one stone was left upon another*, are surely such events, as, if they were merely human, could not but highly interest every one. How much more regard ought we to pay to them, when we reflect that they were foretold by Jesus Christ forty years before they happened, at a time when nothing seemed to portend such an event;\* that the dispersion of the Jewish people, and the ruin of their temple, form a part of the gospel system, by means of which, a knowledge of the true God was no longer to be confined to one nation only, or his worship attached to one particular place. In short, that these disasters, the

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\* It ought to be remembered, that the prediction of our Saviour was given at a time, when Judea was at peace, under the sway of a nation, which never, till the destruction of Jerusalem, treated their enemies with utter excision and unsparing desolation.—*Watson's Tracts.*

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\* Josephus, vol. vi. p. 188, 189.

greatest that can be conceived, are the vengeance that God took for the greatest crime which ever was perpetrated upon the face of the earth, the cruel and ignominious death of his Son."\*

It has pleased Providence, that this important part of history should be transmitted to us by Josephus, one of the Jewish nation, who was an eye-witness, and had himself a great share in the principal events. He has, unintentionally, given us a striking demonstration of the truth of the Christian religion, by exhibiting, in the most lively manner, how the prophecies of our blessed Lord, concerning the destruction of Jerusalem, were literally fulfilled in their fullest extent.

#### ANSWER TO A QUERY

RESPECTING A PASSAGE QUOTED FROM  
MAIMONIDES.

To the Editors of the Jewish Expositor.

Gentlemen,

PERHAPS it may still be within the recollection of some of your readers, that in the Jewish Repository, vol. ii. p. 357, there was started an inquiry relative to a certain passage of Maimonides, which spoke of Christ having been the cause of the destruction of the Jewish polity and people; but which the inquirer had not been able to authenticate, either from the reference afforded by Dr. G. Sharpe, or from that, which had been re-

peatedly given him in vain, of *Hilcoth Melachim*; there being no such passage to be found in that part of the *Yad Chazaka*. Not having this work of Maimonides in my possession, all that I could do in reply, was to furnish, on the authority of Raymond des Martins, what I then conceived to be a fresh, but which, I have since observed, was only a more general, reference than that of *Melachim*; and, therefore, I feel no surprise that he should have carefully examined the whole of *Shophetim* without being able to find it, when he had so often overlooked it in *Melachim*, where it actually occurs. The sentence itself, with all due allowance for the colouring of our Christian advocates, I was convinced from the very first, was in the pure style of Maimonides; and I made no doubt, that, if I could once lay my hands on the volumes of the *Yad Chazaka*, I should not be very long in authenticating the passage. That opportunity occurred the last week, when visiting a public library, into which I was aware the work above mentioned had been recently purchased: I inspected the part referred to, and now have the pleasure of laying before INQUIRENS what he was led to regard as an evidence of Maimonides in support of Christianity. The extract is taken from the *Yad Chazaka*, *Shophetim*, *Hilcoth Melachim*, vol. iv. fol. 307, col. 1, printed at Amsterdam, in the year

\* Crevior's Roman History.



1702. The author is there speaking of the character and dignity of the Messias; and, amongst other remarks, inserts the subsequent.\* “But for certain he will be like all the other virtuous and upright kings of the house of David, that are now dead. Nor hath the Lord caused him to subsist, but in order to try many by him, as it is said, *And of those of understanding, some shall fall, to try them, and to purify, and to make them white, unto the time of the end; because it is yet for a time appointed.* Nay, even of him who gave himself out for the Messias, and who was slain by the Sanhedrin, Daniel had already prophesied, saying, *The posterity, too, of the robbers of thy people shall exalt themselves to establish the vision; but they shall miscarry.* How could there be a greater stumbling-block than this person? For all the pro-

phets asserted, that the Messias should redeem Israel, and save them; should gather together their dispersed, and establish their religion: whereas this man was the occasion of Israel perishing by the sword, of their remnant being dispersed and reduced to wretchedness, of the law being changed, of a great part of the world being seduced, and doing service to another besides the Lord. But it is not in the power of man to scan the thoughts of the Creator of the world; for their ways are not his ways, nor are their thoughts his thoughts. These deeds of his, as well as of the person, who sprang up after him, *Mahomet*, are all for no other end than to prepare the way for the king Messias; who will direct the whole world to worship the Lord in unity.” From this short extract, INQUIRENS will of himself perceive what little cause he had to regret his inability to authenticate the passage; and how little those Jews must have known of the sentiments of Maimonides, who were disposed to infer, that he believed in the Messiasship of Jesus Christ. The very circumstance of his having every where inculcated, that the Messias should not be different from any other king, but should reign, and die, and be succeeded in his kingdom by his natural posterity, ought of itself to be deemed a sufficient proof, that he could not have believed in the Messiasship of Jesus; not to mention, that,

\* והרי הוא ככל מלכי בית דוד השלמים והכשרים שמתו ולא העמידו הק"ב אלא לנפות בו רבים שנאמר ומן המשבילים יכשלו לצרוף בהם ולברר וללכך עד עת קץ כי עוד למועד אף אותו שדמה שיהיה משיח ונהרג בבית דין כבר נתנבא בו הנביא שנאמר ובני פרוצי עמך ינשאו להעמיד חזון ויכשלו וכו' יש משול גדול מזה? שכל הנביאים דברו שהמשיח גואל לישראל ומושיעם ומקבץ נדחיהם ומחזק מצותם וזה גרם לאבר ישראל בחרב ולפור שאריתם ולהשפילם ולהחליף התורה ולהטעות רוב העולם ולעבוד מבלעדי ה' אבל מחשבות בורא עולם אין כה באדם להשיגה כי לא דרכיהם דרכיו ולא מחשבותיהם מחשבותיו וכל הדברים האלה זשל זה שעמד אחריו אינו אלא לישר דרך למלך המשיח ויתקן את העולם כולו לעבוד את ה' ביהר:



in other respects, he has opposed more real impediments to the reception of Christianity than any Jewish writer whatever.

Having so frequently marked the fallacy of those statements, which Christian theologists copy from each other, as testimonies of Judaism; I always hesitate to accredit any extraordinary inferences they would draw from them, unless I can consult the original itself, and be certain that they have neither misunderstood nor misrepresented the sense of the author. Dr. Gregory Sharpe, we see, gives the very words of Maimonides, so far as they go: but as they are wholly cut out of the middle of a sentence to serve the purpose, INQUIRENS was thus induced to ascribe to them a degree of importance, which, on a full investigation, the context does not justify. The reference which the doctor gives of *De Christo*, is highly absurd; and warrants my saying, that the writer had intermeddled with a subject which he by no means understood.

Raymund des Martins has transcribed the part most unfairly and shamefully; for, the better to pervert the meaning of the author, and to square his evidence with the tenor of his own argument, he fabricates, out of the more distant clauses, and by a total omission of whatever was repugnant to his design, a brief but extraordinary sentence; whereby the reader is left to suppose, that

Maimonides did certainly attach something miraculous and divine to the mission of Jesus Christ. This, however, is not the only instance, in which my favourite Raymund has contrived to deceive me.

The perversions of Nicholas de Lyra with his *et promeruit*, after that Raymund had set him the example, are in some measure excusable. But I have observed, in his Method with the Jews, one imposition of so glaring a nature, that I must censure it without sparing; and the more so, as your valuable correspondent, who had taken the pains to translate and illustrate the author, has been deluded into an argument in support of the incarnation, for which there is not, as Nicholas would persuade us, the least shadow of authority. The part to which I allude, appears in the form of a note by the translator, (*Jewish Repository*, vol. iii. p. 123); where the author, for the purpose of elucidating the words of the Psalmist in reference to the birth of Christ, is said to quote a remarkable sentence from Rabbarachia, on Lam. v. 3; *We are orphans without a father.* "The holy and blessed God says to Israel, You said before me, We are orphans without a father: the Redeemer whom I will raise up from among you, shall be without a father;" as it is written in Ps. cx. "Of the womb of Aurora is the dew of thine infancy." Now the *Medrash*, which Nicholas pretends to have cited, is as

follows; and which, as the reader may see, has nothing to do with the Messias, nor yet with the hundred and tenth psalm.\* “*We are orphans and have no father.*” Rabbi Barachia, in the name of Rabbi Levi, says, ‘The Lord said unto Israel, Ye weep and say before me, We are orphans, and have no father living; so even the redeemer, whom I shall raise up from the midst of you in Media, will have neither father nor mother, as it is written: And he brought up Hadassah, that is, Esther, his uncle’s daughter; as she had neither father nor mother.’” *Medrash Echa*, fol. 59, col. 2, *Amsterdam ed.* Here the fraud of Nicholas de Lyra stands egregiously exposed. The redeemer of the Medrash is not the Messias, but Esther; and she is said not to be without a father only, but without either father or mother, and, therefore, in the same orphan and parentless state with the dejected Jewish people. Nicholas, however, by stopping where he ought not to have stopped, and by omitting what he ought not to have omitted, has found means to inspire his readers with the belief of this being some remarkable testimony of the Jewish church in

favour of the incarnation. The worthy translator will likewise acknowledge, that he has been drawn into an error with respect to the meaning of *Rab-barachia*; which is not, as he evidently supposes, the name of the book, but of the author of the tradition, and ought to have been written, *Rab Barachia*.

I cannot let this opportunity slip, without cautioning the reader against the many extraordinary and unauthorized assertions of Peter Galatine. In citing this text of Maimonides, we find him straying to the highest degree from the sense of the original; which, however, is not to be wondered at, as it is of a similar complexion with nearly all his other citations; which are deserving of no credit, not even when furnished in the original, and with the minutest references, unless they should perfectly accord with the known principles of Judaism, and be corroborated by vouchers independent of himself.

Cocceius, it is plain, is the only man who has rightly comprehended the drift of Maimonides. His admiration, that the author should charge upon our Saviour the destruction and dispersion of the Jewish people, is by no means out of place; but would have ceased, perhaps, had he called to mind, that profane history is a department of learning with which the profoundest divines of the Jewish church were but little acquainted: and that, if Maimonides did actually attribute

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\* יתומים היינו ואין אב רבי ברכיה בשם  
רבי לוי אמר אמר להם הקב"ה לישראל  
אתם בכיתם ואמרתם לפני יתומים היינו ואין  
אב הייכם אף הגואל שאני עתיד להעביר  
מכם ומדי לא יהיה לי אב ואם ה' הרי ויהי  
אומן את הדסה היא אסתר בת דודו כי אין  
לה אב ואם:

to the spread of Christianity the rooted antipathy of the Romans to the Jewish nation, it may indeed be matter for correction, but ought not to be considered as matter of astonishment.—I am, &c.

JOHN OXLEE.

Stonegrave, June 29th, 1816.

#### REMARKS ON DAN. XI. 36, &c.

To the Editors of the *Jewish Expositor*.

Gentlemen,

HAVING expressed my sentiments some years since to the same effect as your correspondent does in the number for April, concerning the prophecy of Daniel, chap. xi. 36, *et passim*—that the wilful king denoted Mahomet and his successors, I would support the request of N. for a more particular examination of that difficult, but interesting portion of holy writ.

My opinion has been founded on other reasons than those advanced by your correspondent, and as they may lead to further discussion, I beg leave to occupy your pages with a brief statement.

1. The abomination (ver. 31) which was to be set up, indicated *the commencement\** of the tyrannical empire. In former ages the abominations mentioned in scripture (not as falsely interpreted by those who, about our Lord's time,

had rendered the letter of none effect by their traditions, and applied the term to the military ensigns of the Roman power) consisted rather in idolatrous modes of worship, framed in opposition to the religion of Jehovah. Mahomet trampled under foot the worship of the Son of God, and boldly counted the blood of the covenant an unholy thing, and hence, consistently with his blasphemous and unhallowed principles, by desolating the sanctuary of Christ, he set up the predicted abomination.

2. The prophecy of the eleventh chapter is only a more detailed and full account of the vision which Daniel saw, and related in the eighth chapter, and is not a new vision; and to what other vision than that of the eighth chapter can the words of the interpreting angel (Dan. x. 14.) refer. The whole chapter is confined to that kingdom and empire which was to overturn the dominion of the ram, and out of which that little horn was to arise which would trample the host under foot and cast down the place of his sanctuary. This little horn, represented in the eleventh chapter by "the wilful king," or, as explained by the angel (Dan. viii.) as a "king of fierce countenance," modern authors have indubitably proved to be Mahomet and his successors.

3. In the language of scripture, a king, or kingly government, (Dan. vii. 17.) is not confined to the person of one man, and should be understood, as

\* I am aware that by such a supposition, a great chasm is created in what may be considered the continued history, but on examination, the same transition will be found in Dan. viii. 8, 9. and 22, 23, of which the remainder of the chapter in question is an amplification.



in this case, of a succession of tyrants, to continue so long as the dominion is to endure; which duration the prophecy (Dan. xi. 36.) expressly confines to "*the period of the indignation.*"

4. This *period of the indignation* can be none other than the time, times and a half, or 1260 years, during which the power of the holy people is to be scattered, and at the expiration of which the sanctuary is to be cleansed; (Dan. viii. 14, and xii. 7.) for that the two periods of 2300 and 1260 years conterminate, the nature of events spoken of seems fully to confirm.

5. As the deliverance of the Jews, or their restoration to Judea their inheritance, and the still promised possession of the seed of Abraham, is evidently connected with the fall of the wilful king, that territory of the Most High being now in bondage to the successors of Mahomet, their dominion and religion must necessarily be subverted, or the waters of this Euphrates dried up to make way for the restoration of this royal race; and hence must it be inferred that its occupation is now usurped by the wilful king.

6. I believe the prophecy to have been fulfilled and to be fulfilling by Mahomet and his successors, because that religion and empire, which are inseparable, the sovereignty and priesthood residing in the chief of the Mahometan faith, have combined and embodied

all the characteristics of the wilful king, and of his type the little horn.

7. Hence, also, I conclude his further duration cannot be long, as the Mahometan era most remarkably accords with the scripture periods of the 1260 years, the Mahometans now dating from the 1232nd year of the Hegira, a wonderful coincidence to my mind, marked as it were by the finger of God, especially if the circumstances and expectations of present times be taken into account; and that no other people, or nation, or language, calculate by a like era, therefore I conclude that none other than the Mahometans, and in particular the Turkish power, which now holds in ignominious bondage the Holy Land, and excludes its rightful possessors, are represented by the wilful king, and that when the measure of their era shall be filled up, so as to complete the period of 1260 years, their kingdom is finished.

Your correspondent has also justly surmised that the anti-christ of St. John cannot be the pope, which power has not denied *the Son* to be *God*. This, however, has been the constant practice of Mahometans, which the quotations from the volume of their faith attest; and as the "declaration of immunity" by Mahomet, proclaimed the extirpation of both Christians and Jews, those "people of the book," as he emphatically denominated them, by fire and sword; and enjoined the set-

ting up of a false religion instead of that of Christ, it is no libel upon Mahomet and his successors, to say that they are antichrist. Indeed I feel well persuaded that the history of the Mahometans has never been sufficiently studied in order to explain the word of God; but I hope the subject will now be taken up and be amply discussed by the able pens of your very learned correspondents.

B.

ON THE AFRICAN JEWS.

*To the Editors of the Jewish Expositor.*

Gentlemen,

IF I am not mistaken, the generality of your readers have been, like myself, much more in the habit of hearing of the descendants of Abraham in Asia, (those in China, and the white and black Jews of Cochinchina) and of those who abound in Europe, (in Poland, Germany, Holland, &c.) than of those who inhabit the continent of Africa. One could not feel otherwise than much gratified, if one of your correspondents were so kind as to furnish some correct information respecting African Jews. I regret that I can offer but a mite, in the few following lines:

In modern geographical works, we are assured that Abyssinia is now partly inhabited by Jews, who speak a dialect of the Hebrew.

At the town of Tombuctoo, a principal mart of commerce between the Moors and Negroes, there are (according to

the information given to Mr. Mungo Park) "many Jews; but they all speak Arabic, and use the same prayers as the Moors." May they not be considered, like the Afghans, as descendants of Abraham, who submitted to the sanguinary requisitions of the followers of Mohammed, and have, at least in part, professed themselves Mussulmans, that their lives might be spared?

The island of Madagascar, we learn, is inhabited in part by persons, some of whose ceremonies and practices resemble Jewish; whence it has been conjectured that they are descended from Jews. The Jews in the city of Morocco amount to about 4,000; and in the other states of Barbary one is led to suppose they are numerous.

O.

LETTER TO THE EDITORS:

*To the Editors of the Jewish Expositor.*

Gentlemen,

IF you will indulge me with a small space in your valuable work, I will just propose the following questions, in the hope that some well-informed Jew, or Jews, who may have embraced Christianity, will be so kind as to afford accurate replies. The information may possibly be serviceable even to those who are now making efforts to promote Christianity among the Jews.

1. In what countries and in what towns are those seminaries situated, in which Jewish young

men are educated for the priesthood?

2. What is the usual number of students in each of those seminaries?

3. What branches of literature (besides the Old Testament, and the works of learned Jews relative to the Old Testament and Jewish customs, &c.) are cultivated?

4. Are there any Jewish students at Christian or Mahometan universities; *e. g.* at Leyden? E.

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#### PROCEEDINGS OF THE LONDON SOCIETY.

It is with great satisfaction that we are enabled to subjoin the following extract of a letter from the Secretary of the Frankfort Bible Society, to the Rev. Dr. Steinkopff, which has been kindly forwarded to us by that gentleman. It furnishes an undeniable proof that the intelligent part of the Jewish people, on the Continent, are beginning to regard with attention the zeal of the Christian world, in promoting the general circulation of the holy scriptures.

This is assuredly a token for good, and may well lead us to hope that God is graciously, though gradually, removing the vail from the hearts of his ancient people, that they may turn unto the Lord. Other facts which have come to our knowledge, but which for obvious reasons, it would not be prudent to publish, confirm us in the hope that an unusual attention to the truths of Chris-

tianity has been excited of late, in the minds of the descendants of Abraham. In consequence of the request at the conclusion of the subjoined extract, the Committee of the London Society have resolved to forward fifty copies of the gospels in Hebrew, to be placed at the disposal of the Committee at Frankfort. We will take this occasion to add, that we hope our readers, and all the friends of the great cause in which the Society is engaged, will feel more and more sensible of the value and importance of a translation of the New Testament scriptures into the Hebrew language.

It is not possible to calculate how great or how speedy, through the blessing of God, may be the effects produced by it, especially among the continental Jews, who for the most part are acquainted with the language of their fathers, and warmly attached to it. There is a reasonable prospect of the whole translation being finished and published in the course of another year, if the necessary funds can be raised. We trust this will operate as a stimulus to Christians to exert themselves with new zeal for this purpose.

*Extract from a Letter of the Secretary of the Frankfort Bible Society.*

“IN consequence of the public advertisement, in which we announced the establishment of our Bible Society, the attention of the Jews has been drawn towards it, and some expressed



their regret, that no invitation had been given to some of their body to take a share in this work. We shall now consider this point, and in the mean time request you, Sir, in the name of our Bible Society, to apply to the Society for promoting Christianity among the Jews, to favour us with a number of copies of their version of the New Testament into Hebrew, as far as it is printed, that we may distribute the same in a judicious manner among the Jews in our city and vicinity, being fully persuaded that such a distribution would not remain without a blessing."

The two Quarterly Sermons were preached at the Episcopal Jews' Chapel on Sunday, the 14th of July; that in the morning by the Rev. T. S. Grimshawe, M. A. Rector of Burton-Latimer, from the ninth chapter of Daniel, 24th and following verses. That in the evening by the Rev. W. Borrows, M. A. of Clapham; from the second chapter of Haggai and the 9th verse. The collections amounted to above £30. An adult Jewess, aged 62, resident at Westminster, was, at her own earnest request, publicly baptized after the second lesson of the morning service.

LETTER FROM THE REV. DR.  
JOHN JAHN, OF VIENNA.

The Rev. Dr. John Jahn, of Vienna, has kindly presented the London Society with a copy of a work lately published by him in Latin, on the Prophecies re-

specting the Messiah. His gift was accompanied with the following Latin letter.

*Vienna in Austria. 25th Aug. 1815.*

Venerabiles in Christo Fratres!

Hoc nomine, ut censeo, ap-  
tissimo appello, quibuscum etsi  
non eadem ecclesia, religione  
tamen eadem et eodem edo-  
cendi incredulos desiderio con-  
junctus sum. Quam ob rem,  
ut meam tester venerationem,  
hanc meam adjacentem qua-  
lemcunque vaticiniorum Mes-  
siam promittentium explana-  
tionem transmitto, quam qui-  
dem non eo scripsi consilio,  
ut Judæos ad amplectendam  
doctrinam Christianam invita-  
rem, sed potius, ut permultos  
scriptores Germanos, conten-  
dentes, promissum non fuisse  
nisi Messiam Judaicum seu  
gentium debellatorem et armis  
potentissimum monarcham, hu-  
maniter monerem, ne tanta cum  
confidentia pronunciarent dic-  
tata sua, quæ nequaquam er-  
rata sunt, et quorum contra-  
rium absque negotio evinci  
potest, quod ipsum præstare  
conatus sum. Cum autem Ju-  
dæi ejusdem sint sententiæ,  
subiit mentem meam spes, hunc  
meum libellum prodesse etiam  
Judæis posse, quibus meliora  
edocendis vestra generoso ani-  
mo conjuncta societas operam  
navat, cui prosperum succes-  
sum precor. Benevole itaque  
suscipite, quod offero munus-  
culum, et si me vestra atten-  
tione non indignum censetis,  
amorem et favorem vestrum  
mihi non denegate, qui vos  
summa observantia colo, et sum.

Vester Servus humillimus,

JOH. JAHN

## POETRY.

*In the Jewish Expositor, page 232, it was announced that the translation of the Four Gospels into Hebrew had been completed, and was now ready for circulation amongst the Jews in every part of the world:—*

|   |                                     |
|---|-------------------------------------|
| NOW let the Christian heart give thanks | Saviour of Men! who didst inspire   |
| That Israel, scatter'd from the ranks,  | Thy followers once with "tongues of |
| May to the Christian standard move;     | fire,"                              |
| Receive the doctrines of the Cross,     | To publish doctrines new;           |
| Sifted from speculation's dross,        | Now let that "Comforter" divine     |
| A token pure of heavenly love.          | Upon thy ancient kindred shine,     |
|   | To prove those doctrines true.      |

## CONTRIBUTIONS TO THE LONDON SOCIETY.

## AUXILIARIES.

|                   |                         |    |   |   |
|-------------------|-------------------------|----|---|---|
| Bradford Ladies,  | Rev. S. Redhead.....    | 18 | 0 | 0 |
| Cambridge Ladies, | per Mrs. Dornford ..... | 26 | 0 | 0 |

## PENNY SOCIETY.

|           |                       |   |    |   |
|-----------|-----------------------|---|----|---|
| Westbury, | Mrs. Vere Haynes..... | 6 | 18 | 9 |
|-----------|-----------------------|---|----|---|

## HEBREW TESTAMENT.

|                          |                              |    |   |   |
|--------------------------|------------------------------|----|---|---|
| Friend,                  | per Mr. Hatchard .....       | 1  | 0 | 0 |
| Leith Auxiliary Society, | per Rev. Dr. Ireland .....   | 30 | 0 | 0 |
| Poor Gleaners,           | per Mr. H. C. Christian..... | 2  | 9 | 8 |

## CONGREGATIONAL COLLECTIONS.

|  |                        |    |    |         |
|--|------------------------|----|----|---------|
| Melton Mowbray                                   | Rev. Dr. Ford.....     | 19 | 3  | 6       |
| Paul's Cray,                                     | Rev. John Simons ..... | 6  | 12 | 0       |
| St. John's Chapel, Bedford-row, (Rev. D. Wilson) |                        |    |    |         |
| Rev. Basil Woodd, and Rev. John Bull .....       | 104                    | 7  | 2  |         |
| Two Annual Subscribers .....                     | 2                      | 2  | 0  |         |
|  |                        |    |    | 106 9 2 |

## BENEFACTIONS AND DONATIONS.

|   |               |    |   |   |
|---|---------------|----|---|---|
| A. B. per Messrs. Hoare .....                               | 1             | 0  | 0 |   |
| Bennett —, Esq. per Rev. C. S. Hawtrey .....                | 20            | 0  | 0 |   |
| Beesley, Rev. James, per Mr. Robert Haynes .....            | 1             | 1  | 0 |   |
| Brown, Mr. E. Raven-row, Spitalfields .....                 | 10            | 10 | 0 |   |
| Friend, per Rev. J. Natt .....                              | 5             | 0  | 0 |   |
| Gibson, Rev. James, and Friends .....                       | 1             | 4  | 9 |   |
| H. D. Miss, West Hill, Battersea, per Rev. D. Ruell .....   | 5             | 5  | 0 |   |
| Jenkins, Rev. J per Messrs. Hoare .....                     | 3             | 16 | 0 |   |
| Lady at Madras, per Rev. Mr. Thompson.....                  | 4             | 4  | 0 |   |
| L. L.....   | 2             | 12 | 6 |   |
| Rundall, Miss, Bath.....                                    | <i>Annual</i> | 1  | 0 | 0 |
| Weekly Contributions of her Pupils.....                     | 4             | 0  | 0 |   |
|   |               | 5  | 0 | 0 |
| Trevelyan, W. B. Esq per Messrs. Hoare .....                | 20            | 0  | 0 |   |
| Windsor, Hon. Mrs. T. and Friends, Crescent House, Brompton | 5             | 15 | 6 |   |





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